

2012

Anzac Day Media Style Guide



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South Australia**

Contents (*click on headings below to navigate the guide*)

About this Guide 4

Getting Started..... 5

 Anzac/ANZAC 5

 Anzac Day or ANZAC Day? 6

Background: The Gallipoli Landings on 25 April 1915 7

 Key Dates of the Gallipoli Campaign 8

 Gallipoli, *Gallipoli* and Gelibolu..... 9

 John Simpson Kirkpatrick (1892-1915) 9

 Anzacs, the Allies and other nationalities..... 10

 Statistics of the Gallipoli Campaign 11

 Turkey and the Ottoman Empire 11

Anzac Day History 12

Anzac Day Today 14

 Dawn Service..... 14

Terminology and style..... 15

 Catafalque Party..... 15

 Ode of Remembrance 15

 Last Post 15

 Silence 16

 Reveille and Rouse 16

 Gunfire Breakfast 16

 Anzac Day March 16

 Commemoration Service 17

 Follow-on and two-up..... 17

Protocols 18

 Media Protocols 18

 Dress Protocols and Traditions 19

 Wearing Medals 19

 Wearing Rosemary..... 19

 Wearing a Poppy..... 19

 Colour Patches 19

Finding Stories..... 20

 Questions 20

Multicultural Significance	21
Keeping it Human.....	22
More Ideas.....	23
Ranks and Military Organisation.....	24
Order of March	25
Australian Military History Timeline from 1900 to the present day.....	26
Before World War I.....	26
World War I.....	26
World War II.....	27
Post World War II to 1960	29
The Vietnam War	29
Peacekeeping Operations and Military Deployments 1970s onwards.....	30
Quick Reference Guide to Words and Terms	31
Contacts and Sources.....	35
Further Reading	36
Books.....	36
Websites	36

About this Guide

This guide has been written and compiled by Sharon Mascall-Dare: an independent researcher based at the University of South Australia.

It draws on interviews with more than 30 Anzac Day reporters, broadcasters and commentators across Australia. It is a collective, collaborative work and intends to be objective: it does not seek to represent the view of a particular organisation or individual.

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This guide is intended to be a living document and feedback is encouraged. Please contact Sharon Mascall-Dare (<mailto:sharon.mascall-dare@unisa.edu.au>) to make suggestions for revisions.

Getting Started

Australia commemorates Anzac Day on 25 April every year. On that date in 1915, military forces from Australia and New Zealand landed on the Gallipoli peninsula in Turkey. They were part of an Allied campaign: British and French troops also landed on the peninsula that day.

Today, Anzac Day remains a day of remembrance marked by dawn services and veterans' marches. It is commemorated by Australians and New Zealanders throughout the world.

For journalists, Anzac Day has also become a media ritual. Every year, there are weeks of build-up followed by intense coverage on the day itself. Anzac Day has evolved into a 'season' with book launches, commentary pieces and documentaries as well as news reports.

The challenge for journalists is what to say. How do you report on Anzac Day, year after year, and find something new?

The aim of this guide is to offer journalists advice on accuracy and how to avoid common errors. It also offers a range of [strategies](#) to refresh coverage from year to year.

Anzac/ANZAC

Anzac is an acronym, a protected word and the subject of ongoing debate. It began as an acronym, devised by Major General William Birdwood's staff in Cairo early in 1915 and was to be used by signalmen referring to the **A**ustralian and **N**ew **Z**ealand **A**rm_y **C**orps. 'Birdy', as Sir William was known to his troops, led the corps from 1914 to 1918.

The word 'Anzac' quickly came into common use. The men who landed at Gallipoli became known as Anzacs. Survivors of the campaign were later issued a brass letter 'A', sewn onto the [colour patch](#) of their unit.

The first landing beach on the Gallipoli peninsula became known as Anzac Cove. The geographic position held by Australian and New Zealand forces, from the beach to the heights, was also called Anzac.

In 1921, a law was passed in Australia to protect 'Anzac' as a word. The Protection of Word 'Anzac' Regulations refer to both ANZAC and Anzac, using upper and lower case letters. Similar Acts have been passed in New Zealand and the United Kingdom.

Under the regulations, using the word in Anzac Day coverage is permitted. Using Anzac/ANZAC for promotional or advertising purposes unrelated to Anzac Day may require permission from the Minister for Veterans' Affairs. Click here for DVA media contacts.

http://www.dva.gov.au/news_archive/Pages/index.aspx

If in doubt, visit:

http://www.dva.gov.au/commems_oawg/commemorations/protection_of_Anzac/Pages/index.aspx

Download the Regulations here: <http://www.comlaw.gov.au/Details/F2004C00015/Download>

Anzac Day or ANZAC Day?

Debate continues as to whether the word 'Anzac' should appear in upper or lower case letters.

The Australian War Memorial and the Returned and Services League of Australia (RSL) prefer ANZAC. Their websites and publications consistently refer to 'ANZAC Day' and 'ANZACS'.

Many historians argue that 'Anzac', with lower case letters, is historically accurate: its usage dates back to the early twentieth century.

The preferred style of Australian media outlets is 'Anzac Day' and 'Anzacs'. It is also the style used throughout this guide given its target readership: the media. The Department of Veterans' Affairs also uses 'Anzac Day' and 'Anzacs'. If your news organisation does not have a firm ruling, check with your editor or chief of staff.

Note also that 'Anzac' is a proper noun: when using the word in lower case, the first letter 'A' should be capitalised.

Background: The Gallipoli Landings on 25 April 1915

The Gallipoli landings were part of the Gallipoli campaign fought from February 1915 to January 1916. At the time, the campaign was more commonly referred to as the Dardanelles campaign.

Fighting was between Allied forces (mainly British, Australian, New Zealand and French) and the Ottoman army, supported by Germany. The aim was to take control of the Gallipoli peninsula and open up supply lines to Britain's ally Russia, through the Dardanelles Straits.

After war broke out in 1914, most fighting took place along the Western Front, which ran through Belgium to Switzerland, along the border between France and Germany. British, French and Belgian troops were locked in trench warfare against Germany, with heavy casualties on both sides.

The Ottoman Empire joined the war in November 1914 and attacked Russia in January 1915. The Russians appealed to their allies, Britain and France, for help. In response, the Allied leaders came up with a plan. They would send a naval fleet to capture the Turkish capital, Constantinople (now Istanbul) and open up supplies to Russia's ports on the Black Sea.

On 18 March 1915, British and French battleships sailed up the Dardanelles Straits from the south, in a major naval attack. They pounded Turkish forts but ran into mines and heavy artillery. The Allies had expected Turkey's quick surrender, not resistance on this scale. The naval campaign failed.

The next plan involved Australia. To bring about a Turkish defeat, the Allied leaders planned a number of landings on the Gallipoli peninsula. Many nationalities were involved, alongside Australians and New Zealanders. The Ottoman Army also included other nationalities drawn from the Ottoman Empire, alongside Turkish troops.

For the Australian government it was an opportunity for a comparatively young country to prove itself on the world stage. In 1915 Australia had been a federal commonwealth for only 14 years (since the 1901 Act of Federation).

The date of the landings was set for 25 April 1915. At 0430 hours, 36 rowing boats landed at Anzac Cove and around Ari Burnu, at the southern end of the beach. The men scaled muddy cliffs to reach Plugge's Plateau, some 100 metres above, securing a frontline. It stretched from The Nek to Quinn's Post and south of Lone Pine – the name and location of Australia's official memorial site on the Gallipoli peninsula today.

By the end of the first day, 16,000 Australians and New Zealanders had landed at Anzac Cove or close by. They encountered strong resistance, as Turkish troops defended their country against invasion. Soon, however, it was stalemate: the frontline changed little over the next eight months.

Evacuation began in December 1915 and continued until January 1916. By then, 8,709 Australians had died at Gallipoli and 19,441 were wounded. In the first week alone – from 25 April to 3 May – 2,300 Australians were killed. Historians have judged the Gallipoli campaign to be a failure: a defeat for Britain and the Allies. Its role in the formation of the Anzac legend or myth and its representation by the media continue to be debated.

Key Dates of the Gallipoli Campaign

25 April 1915	Gallipoli landings by Allied Forces. 16,000 Australians and New Zealanders land at Anzac Cove and around Ari Burnu. The battle between Turkish and Allied forces becomes a stalemate.
18 May 1915	The Turkish Offensive. Turkish forces mount an attack with 42,000 men but fail. The outcome is slaughter – 10,000 Turks are left dead or wounded.
19 May 1915	John Simpson Kirkpatrick is killed by machine gun fire.
24 May 1915	A formal truce is declared to allow the Turks to bury their dead. The Turks do not attempt another major counter-offensive.
6-25 August 1915	The August Offensive. The last attempt by the Allies to break the stalemate since the April landings. A series of attacks at Lone Pine, The Nek, Chunuk Bair, Hill Q and Hill 971.
6 August 1915	The Battle for Lone Pine begins. The operation is planned as a diversion to draw Turkish troops away from a British attack further north. The Australians have more than 2,200 casualties, the Turks more than 5,000.
7 August 1915	The Battle of The Nek (also known as the Battle of Sari Bair). (The battle portrayed in the film <i>Gallipoli</i> .)
21-29 August	Australian troops support a British assault at Hill 60. The last major action of the Gallipoli campaign.
Autumn 1915	Stalemate and deteriorating weather convince the high command to evacuate. The evacuation is planned by Brigadier General CBB White, Birdwood's Chief of Staff and is regarded a success – the best planned part of the campaign.
7-19 Dec 1915 7-9 January 1916	Evacuation of Anzac and Suvla

Gallipoli, *Gallipoli* and Gelibolu

Gallipoli is the name of a town on the Gallipoli Peninsula. It is commonly used as a shorthand reference to the peninsula as a whole, or to the Gallipoli campaign.

The italicised form *Gallipoli* refers to Peter Weir's 1981 film, starring Mel Gibson. The film follows two young men – Archy (Mark Lee) and Frank (Mel Gibson) – as they experience the horrors and futility of battle, particularly at The Nek. Although the film has played an important part in shaping public perception of the Gallipoli campaign, historians have pointed out a number of errors. As a result, the film's negative representation of the British at Gallipoli is now seen as dramatic licence rather than historical fact.

Gelibolu is the Turkish name for the town and district of Gallipoli. The district comprises the Gallipoli peninsula and is part of Canakkale Province. Canakkale is part of the Marmara region in Turkey. The word 'Gelibolu' is not widely known to Australians, outside of Turkish migrant communities. In media coverage it is rarely used outside of publications and broadcasts aimed at those communities. If used, the English translation 'Gallipoli' should also be included, for example: "Gallipoli, or Gelibolu, has become a site of pilgrimage for Australians..."

Pronunciation: gelly-bowlOO (gelē'bōlOO) with a soft 'g' and emphasis on the final 'u', pronounced 'oo'.

John Simpson Kirkpatrick (1892-1915)

'Simpson and his donkey' has become an icon of the Gallipoli campaign: many children at primary school continue to be taught the history of the Gallipoli landings through Simpson's story.

The true story of Simpson continues to be debated and rewritten. What is known is that he was born in Britain, worked his way around Australia and then signed up for the Australian Imperial Force (AIF) in Perth hoping for a free passage back to Britain, so he could visit his mother.

Instead, he found himself in Egypt and then Turkey. He landed at Anzac Cove on the first day, 25 April, with the 3rd Field Ambulance, Australian Army Medical Corps. He befriended a donkey, known as 'Abdul', 'Murphy' or most commonly 'Duffy', and transported injured men up and down Shrapnel Gully, from the head of Monash Valley to the beach. On 19 May 1915, aged 22, he was shot through the heart in Monash Valley. His grave is in Beach Cemetery, in the area known as Hell Spit, at the southern end of Anzac Cove.

Historians argue that Simpson's story has been used for propaganda purposes. Claims that he rescued 300 men from the battlefield in three weeks are unlikely and unproven. Still, there is agreement that Simpson showed courage under fire, even if his life was less heroic than his legend. His role as a medic – rather than a killer – has contributed to his popularity: his story has been used to convey the Anzac legend to children, in particular.

Referring to Simpson's story requires careful handling, in order to ensure accuracy. For example, in the 1920s he was called an imperialist; today, a patriot. Neither claim is true: Simpson expressed hatred for the British Empire. For the Australian War Memorial's biography of Simpson click [here](#).

Anzacs, the Allies and other nationalities

While Australian media coverage of Anzac Day usually focuses on Australians at Gallipoli, the role of other nationalities should not be overlooked.

Multi-cultural media and correspondents from overseas also have an opportunity to explore the role of other nationalities in the Gallipoli landings and the wider campaign.

The [table](#) below lists numbers of troops and casualties from Australia, New Zealand, Britain, India and Newfoundland (both were dominions of the British Empire at the time), France and French colonies in North Africa. It also lists Turkey's figures, far higher in comparison.

The term 'Anzacs' refers solely to troops in the Australian and New Zealand Army Corps. The corps included Australians, New Zealanders and other nationalities who had signed up to join the AIF in Australia and New Zealand. These included English, Irish, Scottish and Welsh. [Simpson](#) was an Englishman with Irish descent, for example.

The 'Allies' refers to troops from France, Britain and the British Empire (including Australia, New Zealand, British India and Newfoundland).

Note that the 'British' contingent included troops from Ireland, Scotland, England and Wales as well as Ceylon (now Sri Lanka) and Nepal. The English Planters' Rifle Corps was raised in Ceylon.

As part of the 29th Indian Brigade, three battalions of Gurkhas served with the British at Gallipoli. The 29th also included one Sikh battalion from northern India. The British counted all four battalions as 'Indian native', although strictly Gurkhas were recruited by treaty from the hill tribes of Nepal, which was not part of British India. Gurkhas have served with the British army since 1814.

The 'Allies' also included the 7th Indian Mountain Artillery Brigade, the Indian Mule Corps ([John Simpson Kirkpatrick](#) preferred to camp with the mule corps at night, together with his donkey) and the 108th Indian Field Ambulance. The Indian contingent included many Muslims who were reluctant to fight against the Turks.

The Zion Mule Corps also served with the British at Gallipoli. The corps was formed in 1915, drawn from Russian and Syrian Jewish refugees who had been deported to Egypt from Palestine by the Ottoman Empire.

The French contingent included colonial troops from Senegal, Morocco and Algeria – the Zouave regiments or 'Zouaves' – and members of the French Foreign Legion. Legionnaires included foreign volunteers from a range of cultural backgrounds who swore allegiance to the Legion but not to France. They became eligible for French citizenship after five years' service.

The landings on 25 April included British landings at Cape Helles, French landings at Kum Kale and the Anzacs' landings at Anzac Cove.

Statistics of the Gallipoli Campaign

Note that these figures are approximate: exact figures continue to be debated by military historians.

Contingent	Involved	Casualties (wounded and/or died)	Wounded	Died
Ottoman Empire (Turkey)	500,000 (1)	251,309	164,617	86,692
Total Allies	493,632 (2)	141,029	96,937	44,092
Britain	348,000	73,485	52,230	21,255
India	7,000-8,000 (3)	4,779 (4)	3,421 (4)	1,358 (4)
Newfoundland	1,076 (5)	142	93	49
France and French colonial (estimated)	79,000	27,000	17,000	10,000
Australia	50,000	28,150	19,441	8,709
New Zealand	8,556	7,473	4,752	2,721

Source: Department of Veterans' Affairs except where indicated.

- (1) Treat estimates of Ottoman soldiers with caution: the true figure may be far higher.
- (2) Based on a lower estimate of 7,000 Indian troops.
- (3) Estimate based on the number of battalions of 'native Indian' troops according to British records. The estimate includes Gurkhas from Nepal. See [above](#) for further explanation.
- (4) Source: *Statistics of the Military Effort of the British Empire during the Great War 1914-1920* (Published by the British War Office in 1922.)
- (5) Source: The Newfoundland and Labrador Heritage Web Project in conjunction with The Association of Newfoundland and Labrador Archives. For more information click [here](#).

Turkey and the Ottoman Empire

Note that Turkey did not exist as a nation until 1923. The Republic of Turkey was founded in 1923 with Mustafa Kemal Atatürk as its first President. Atatürk led Turkish forces against the Allies during the Gallipoli campaign.

In 1915, the Allies were fighting the Ottoman Empire. That empire included the geographic area of modern Turkey as well as territory from Syria to Saudi Arabia, including modern day Jordan, Iraq, Lebanon, Israel and the Palestine.

In August 1914, the Empire established the Ottoman-German Alliance, aligning the Turks with Germany against their common enemy, Russia.

At the time, the people of the Ottoman Empire were referred to as 'Turks' and the Empire was commonly referred to as 'Turkey'. In media coverage of Anzac Day, the words 'Turkey', 'Turks' and 'Turkish' are acceptable when referring to the Ottoman Empire.

Given the geographic area covered by the Ottoman Empire, note that 'Turkish' troops also included soldiers from modern day Syria, Israel and other countries in the Middle East. Germans and Austrians also fought alongside Turkish soldiers at Gallipoli.

Anzac Day History

The history of Anzac Day is the subject of ongoing research and debate. Claims by different towns and cities to be 'the first' to establish various Anzac Day rituals continue to be examined and, in some cases, disputed. For journalists, the mystery and debate surrounding Anzac Day history offers new angles for coverage.

New evidence suggests that the history of Anzac Day commemoration is more complex and goes back further than previously thought. For example, researchers at Monash University (working on the History of Anzac Day research project) have discovered records of an Anzac Day held in Adelaide on Eight-Hour Day (now Labour Day) on 13 October 1915. The day included celebration as well as commemoration: there was a parade organised by the trade union movement and the highlight was a staged tram crash for the entertainment of spectators.

In 1916, the first anniversary of the Gallipoli landings was commemorated, more formally, in Australia, New Zealand and England. Troops awaiting deployment from bases in Egypt also observed the anniversary. In Australia, commemorations were a sombre affair: many women wore black as a sign of mourning. In London, more than 2,000 Australian troops marched along Whitehall to Westminster Abbey for a memorial service. The service was attended by King George V, the Australian prime minister (William Morris 'Billy' Hughes) and military leaders from Australia and Britain.

By the 1920s, Anzac Day ceremonies had become an annual event in Australia and the day had been designated a public holiday. In the 1930s, the focus shifted from mourning the dead to remembrance by the living. Servicemen who had survived the war began to commemorate and, indeed, celebrate their own experiences, sometimes to the exclusion of women.

By now, a pattern was established: quiet reflection and remembrance during the dawn service, followed by a veterans' march and informal social events in the afternoon. Anzac Day speeches at this time also referred to the 'Anzac spirit' and 'sons of Anzacs'. This was politically motivated, in part, as Australia prepared for another war.

In the 1940s, Second World War veterans joined Anzac Day marches, which later included returned servicemen and women from conflicts in Malaya, Indonesia, Korea and Vietnam. Today the march includes veterans from recent conflicts in Iraq and Afghanistan as well as peace-keeping operations.

During the 1960s and 1970s, attendance at Anzac Day services and marches fell and there was growing debate about the relevance of the day. Alan Seymour's 1958 play *The One Day of the Year* reflected a social divide regarding Anzac Day observance. The main character, a university student, questions Australia's relationship with Britain and its empire and rejects the drunken behaviour of returned diggers on Anzac Day.

A perceived downturn in Anzac Day attendance was also linked to debate about Australia's role in Vietnam. Vietnam veterans found themselves rejected by society as well as other veterans on their return and, as a result, many refused to participate in Anzac Day services or marches.

By the 1990s, Anzac Day attendance experienced resurgence with many younger Australians making pilgrimages to the Gallipoli peninsula itself, often as part of overseas travel to Europe. The tradition

of Australian pilgrimage to war graves overseas goes back further, however, and has a long and changing history. (See [Return to Gallipoli: Walking the Battlefields of the Great War](#) for more detail.)

The reasons why younger Australians have taken an interest in Anzac Day more recently continue to be debated. Research studies indicate that a search for adventure and astute marketing by tourism companies are factors as well as a desire to engage with the past. Many young people visit Gallipoli to connect with relatives who have been to war, or to understand how the Anzac story has influenced Australian history and identity.

Anzac Day Today

Today, Anzac Day services are held throughout the world and in almost every town and city in Australia. Hundreds of thousands of people attend, spanning the world's time zones from New Zealand to North America.

The day usually begins with a dawn service, sometimes followed by a gunfire breakfast or sausage sizzle organised by a local RSL branch. A commemoration march of veterans (retired, reserve and currently serving) takes place during the morning, sometimes ending at a church in time for a commemoration service.

Dawn Service

Timing varies according to location: dawn services can take place as early as 0430 in some places, or after 0600. The fact that the Gallipoli landings began at around 0430 is coincidental. The timing derives from the 'stand-to', where troops were woken before dawn so that they would be alert and in position by first light. The experience of crowds standing quietly is now integral to the dawn service ritual.

Although DVA considers 'dawn service' to be a proper noun, media outlets do not. Accordingly, this guide uses lower case letters.

Some style guides advise that the term 'dawn service' should not be used at all, since officially the ceremony is a 'dawn stand-to'. This is not common practice, however, and the term 'dawn service' is widely used and accepted by Australian media.

A typical Anzac Day dawn service includes the following elements:

[Catafalque party](#)

[Ode of Remembrance](#)

[Last Post](#)

[Silence](#)

[Reveille](#)

Laying of wreaths

Terminology and style

Catafalque Party

A catafalque is a raised platform that is used to support a coffin during a funeral or memorial service. During Anzac Day services it may be represented by a 'symbolic coffin' in the form of a shrine or remembrance stone.

Historically, a catafalque party was appointed to guard the coffin against theft or desecration. The party comprises four people – usually service personnel – positioned around the catafalque, or its symbolic representation. Usually they stand at the four corners of the catafalque, facing outwards with their heads lowered and rifles (or other weapons) reversed as a sign of respect.

The 'mounting of the catafalque party' often marks the start of a dawn service ritual and involves a ceremonial march up to the catafalque, where the party takes up position. If the ceremony takes place in a school, the catafalque party may be students; in small communities they may be members of the public.

The correct pronunciation is KATTer-falk ('kæte fælk) with emphasis on the first syllable.

Ode of Remembrance

'The Ode' – as it is commonly known – is taken from a poem written by the English poet Laurence Binyon. It was first published in *The Times* (London) on 21 September 1914 and has been recited at commemorative services (not necessarily related to Anzac Day) since 1919.

"They shall grow not old, as we that are left grow old;
Age shall not weary them, nor the years condemn.
At the going down of the sun and in the morning
We will remember them."

The audience then responds: "We will remember them."

Binyon's use of the word 'condemn' has been widely debated in Australia with some scholars claiming it is the result of a typographical error. They claim that Binyon intended to use the word 'contemn' (meaning to treat someone with contempt) and not condemn (meaning to strongly disapprove of). According to the AWM and DVA there is no evidence to support such claims. There has been no debate beyond Australia; it is unheard of in Britain, where Binyon lived and worked.

Last Post

'Last Post' is a bugle call marking the end of the day, in a military context, and has been widely incorporated into Anzac Day services and military funerals. Note that it is 'sounded', not 'played'.

It is not to be confused with *The Last Post*, the name of a poem by the English poet Robert Graves describing a soldier's funeral during the Great War.

There is much debate concerning whether 'the' can be added as in, "The bugler sounded Last Post," or, "The bugler sounded the Last Post". According to the Macquarie Dictionary, 'last post' is a noun and can, therefore, take 'the'. Note that the word 'last' distinguishes 'last post' from 'first post', a bugle call signalling first inspection at the start of the day. Note also that the Macquarie Dictionary

does not treat 'last post' as a proper noun with initial capital letters. The preferred style of most media outlets (and the AWM), however, is to use capitals, as in 'Last Post'. If in doubt, check with your media organisation or chief of staff.

Silence

One (or two) minute's silence is an important part of many Anzac Day services. The idea was first suggested by the Australian journalist Edward Honey in a letter to *The Times* in May 1919. See dawn service [media protocols](#) for information regarding media conduct during the silence.

Reveille and Rouse

Reveille and Rouse are two different calls. Both are proper nouns and should have a capital 'R'.

At Anzac Day dawn services, Reveille is sounded after the one (or two) minute's silence. It is longer than Rouse, which is used after the Last Post in other remembrance and military ceremonies.

In the past, Reveille woke soldiers at dawn and was performed on drum and fife (a high-pitched flute). At Anzac Day dawn services, it is usually performed on a bugle or solo trumpet.

It is derived from the French verb 'reveiller' meaning to wake up. The correct, anglicised pronunciation of the word is ruhVALley, with emphasis on the second syllable.

Gunfire Breakfast

A gunfire breakfast may be laid on by organisers/hosts of the dawn service or local RSL. It often includes coffee or tea with rum, a sausage sizzle or bacon and eggs (served after the dawn service at the AWM).

The name derives from 'Gun Fire', a British military term for the first cup of tea given to troops before their first task of the day.

Anzac Day March

'The march', as it is commonly called, has become a centrepiece of Anzac Day. Marches were first held during World War I and became popular in the 1920s with veterans who saw the march as a symbolic act to honour and remember the dead.

At first, the Anzac Day march was intended for veterans who had served in World War I. Over time it expanded (and grew longer) to include veterans who had served in other conflicts involving Australia until the present day. Today, the march includes veterans of peacekeeping operations and reservists, as well as those who have experienced war.

In recent years, the march has also been the subject of controversy, as relatives of service personnel have joined in. While 'next-of-kin' may be encouraged to march in smaller towns and communities, there have been claims that larger marches in capital cities have become overrun by relatives, so that veterans cannot be seen or acknowledged by the crowds who attend.

The 'next-of-kin' debate remains an ongoing issue and is not fully resolved. While some organisers feel that relatives guarantee a future for Anzac Day (particularly as veterans die out), others feel strongly that the numbers of family members marching should be strictly limited and controlled.

A common protocol is that relatives appear at the end of the march, in order, after all other veterans. The order for relatives and veterans is usually the same as for veterans: navy first, then army, then air force. The order of the march can differ from location to location and is determined by the organising committee of the local RSL. Check with organisers in advance to obtain details.

For more information regarding rank and military organisation click [here](#).

It is common media practice to approach people for interviews during the march. This can provide useful colour, sound and images but take care to avoid obstructing or delaying the march.

There is also a risk of danger when conducting interviews near moving vehicles, which may be old and unreliable. This was shown during the march in Melbourne in 2009 when an old army vehicle ran into veterans causing serious injury. Also note that some elderly veterans may be exhausted by the time the march gets underway, particularly if they have attended a dawn service some hours earlier. The usual ethics of responsible reporting apply.

Note the difference between the words 'march' and 'parade'. Click [here](#) for more information.

Commemoration Service

Historically the route of some marches was planned to arrive at a church for a formal commemorative service later on Anzac Day morning. If covering the service, media protocols for dawn service coverage apply.

Follow-on and two-up

The march (or commemorative service late morning) is often followed by reunions, lunches and other social events. Those who have attended the march or service 'follow on' accordingly.

Anzac Day is the only day that two-up – a gambling game that was popular among Anzacs, as well as Australians who served on the Western Front – may legally be played. For more information about the history and rules of two-up click [here](#).

Protocols

Media Protocols

Note that Anzac Day services are usually organised by local councils (or consulates overseas) in consultation with the RSL and local community groups. Media representatives are therefore invited guests, hosted by an organising committee, community or institution (e.g. the Australian War Memorial in Canberra).

Anzac Day organising committees will have their own protocols, requests and 'house rules' concerning media conduct during the dawn service. For example, AWM dawn service media protocols are available from the [AWM media office](#).

Contact organisers in advance to advise that you will be covering the event and obtain any relevant briefing material.

If possible, a 'recce' of the location beforehand can offer useful information about car parking, power supplies and help to identify interview opportunities. Consider attending an Anzac Day rehearsal or requesting an on-site briefing. Note that rehearsals are not arranged in all locations.

The following guidelines apply at most Anzac Day services:

1. On arrival, report to the media pit and identify yourself, as a reporter/producer, to the communications officer on duty (at larger services) or RSL contact (at smaller services).
2. Media equipment and personnel should stay within designated areas. If you have concerns about the location and space allocated to media, make contact and/or negotiate with organisers in advance.
3. Avoid blocking access points, given the size of crowds at some dawn services, and avoid obstructing people's view.
4. Check technical details in advance to check the location of power-points, splitter boxes etc. If you are using an OB van, you may need to contact organisers two or more weeks in advance to check parking and security arrangements.
5. Observe protocols concerning lights. At the AWM, for example, there is a 'no lights' rule during the dawn service. If you have particular concerns/requirements, check with organisers in advance.
6. Plan the positioning of camera and sound crews (including boom mics and lighting) in advance to avoid obstruction or disruption of the service. Brief crews not to engage in banter: keep noise to a minimum.
7. Stay silent during the silence. Plan ahead to avoid verbal communication and the taking of photographs during this part of the service.
8. To respect privacy do not approach people, including politicians, for interviews during the service. Some organisers may require media outlets to leave the dawn service venue before requesting interviews.
9. Rehearse pieces-to-camera and/or put on make-up away from the service, to avoid causing disruption or offence.

Dress Protocols and Traditions

Conservative dress (smart/business attire) is the 'norm' at Anzac Day ceremonies although no formal protocol exists.

Wearing Medals

Legally, the only person entitled to claim medals, as their own, is the person awarded those medals. In this case, medals are worn on the left breast.

The relatives of men or women who have been awarded medals may wear them on their right breast. Some veterans may wear medals on both sides: their own and those of a relative.

Media representatives may choose to wear medals in accordance with this protocol.

Wearing Rosemary

Rosemary grows wild on the Gallipoli peninsula and has become a sign of remembrance, particularly on Anzac Day. It is traditional to wear a sprig on rosemary on the lapel or breast (the left side is more common) or held in place by medals. Media representatives may choose to follow this tradition, or not.

Wearing a Poppy

Also known as the Flanders poppy, the red poppy was first described as a flower of remembrance by Colonel John McCrae, a Canadian who served in France as a medical officer during World War I. According to folklore, the poppies sprang from the devastation of war in France and Belgium and were red from the blood of fallen soldiers.

Increasingly, red poppies are widely used by Australians as a sign of remembrance, and are placed on war graves or next to names of soldiers engraved on memorials. This is very common on and around Anzac Day. Wearing a poppy (on the left breast or lapel) is more common in Australia on and around Remembrance Day, 11 November.

In the interwar years (1918-1939), many people also wore white poppies, symbolising their commitment to peace. This practice ended with the outbreak of World War II but reminds us that World War I, then known as the Great War, was thought to be the war to end all wars.

Colour Patches

It is not uncommon for service personnel (serving, retired or reserve) to wear a colour patch indicating which unit they are from. The patch, or some other sign, may appear on uniform, headgear, blazer pockets, pins or badges.

Classification of colour patches is complex and media representatives cannot be expected to know the significance of different colours. Similarly, the media are not expected to recognise particular medals or know different ranks. Asking about colour patches and/or medals is one way to build rapport with potential interviewees and find out more about veterans' military backgrounds. For more information refer to ['Finding Stories'](#).

Finding Stories

The challenge, when covering Anzac Day year after year, is finding something new to say.

Standard news coverage of Anzac Day often follows the inverted pyramid model. The lead refers to the location of the dawn service and/or the march, the size of the crowd attending and the weather conditions. This is often followed by a quote from an authority figure who spoke at the dawn service.

The following example is invented, but reflects a format that has emerged in recent years:

A crowd of 40,000 people attended this year's dawn service at Melbourne's Shrine of Remembrance despite early morning rain.

RSL spokesman (INSERT NAME) said attendance figures showed the Anzac spirit was still important.

"The Anzac spirit is alive and well...."

Although this format is adequate, it has become a cliché. Suggestions for alternative angles, story ideas and questions are below. They draw on interviews with media professionals throughout Australia.

Questions

The following questions frame Anzac Day coverage in three different ways. The first set focuses on the past and examines its relevance today. The second focuses on the present and the third set of questions look at the future of Anzac Day in a modern, multicultural Australia.

Given tight deadlines, most journalists will only have time to focus on one set of questions with an interviewee. If more time is available, all three areas can be covered.

1. What's the story? The story of the Gallipoli landings continues to be debated. Military historians question the details of who did what, why and where. Other historians question the relevance of the Anzac legend to modern Australian identity. Why do the Gallipoli landings still have relevance today? Should that relevance be questioned? What is the story that Australians have in mind when they attend the dawn service or commemorative march?
2. What brought you here today? This question is a standard opener, when approaching veterans and others attending Anzac Day commemorations. A common response is remembrance – of relatives or mates who died at war – or a desire to connect with the 'Anzac spirit'. Follow up questions can deliver new angles: what do you mean by the term 'Anzac spirit'? What do you think it means today, almost a century after Gallipoli? What does it mean to you, your family and your community? Why is remembrance important to you?

3. How is Anzac Day changing? Although journalists often refer to the resurgence of Anzac Day and growing attendance by younger people, few are reporting efforts (and tensions) surrounding the inclusion of non-military groups, such as emergency services and community organisations, or its multicultural significance (further information below). Questions include: Do you think Anzac Day should stay the way it is? How do you feel about including other groups in the march, outside the military? Where should relatives march? How do you think Anzac Day will be marked in 10 years' time? What does the future hold for Anzac Day? How have experiences of war and peace-keeping changed? Should we celebrate or commemorate on Anzac Day?

Debate concerning the future of Anzac Day is likely to intensify as Australia approaches the centenary of the Gallipoli landings in 2015. This provides media outlets with an opportunity to not only report debate, but also contribute to it by covering different perspectives fairly and accurately.

Multicultural Significance

Journalists who report on the multicultural significance of Anzac Day face complexity as well as opportunity.

On the one hand, the involvement of other nationalities in military operations alongside Australia is a story that appears straightforward: the Indians, French and Algerians who landed at Gallipoli, or the Vietnamese who fought alongside Australian troops in Vietnam. Click [here](#) for statistics.

Foreign-language media published in Australia and overseas correspondents have an opportunity to cover such stories – as relevant – and/or ask questions about Anzac Day as an iconic 'Australian' story.

Similarly, the role of Indigenous Australians in military actions past and present is often overlooked by the media. When exploring such stories, principles of ethical reporting apply: consultation with the indigenous communities concerned is essential to ensure accurate reporting and avoid causing offence (when reporting stories of the dead, for example).

Complexity arises, however, when it comes to particular nationalities or conflicts. In Darwin, for example, Japanese migrants take part in Anzac Day commemorations (Japan was an ally during World War I), while their presence as a World War II 'enemy' could be considered controversial (to the point of disrespectful) in other towns and cities.

Similarly, German veterans and their relatives are largely excluded from the march, while migrants from Turkey – Germany's former ally – are welcome. There is also a lack of clarity regarding the involvement of 'new' migrants to Australia, who have also experienced war and conflict. How does Anzac Day relate to them?

Target audience and readership determine the relevance of such issues. The wider context should also be reflected. In the past, women's groups and anti-war campaigners have also questioned the inclusiveness of Anzac Day. Efforts (and tensions) surrounding inclusion provide material for a range of stories, commentary pieces and debate.

Keeping it Human

Some researchers have noted a ‘grand narrative’ in connection with Anzac Day coverage, raising concern that particular words, phrases and story-lines have become clichéd and overused.

A ‘grand narrative’ means that one, over-arching story is being told over and over again. In the case of Anzac Day, that narrative has emphasised particular qualities: the lead characters are male, bronzed and brave, known for their larrikin behaviour.

There is no doubt that this description fits many of the men who served at Gallipoli and conflicts since then: it is true to some extent. But it does not tell the whole story. The truth is as varied and complex as the many Australians who have experienced war, conflict and peacekeeping operations from the Great War until the present day.

As a result, one way to cover Anzac Day is to reflect the stories, memories, experiences and observations of a range of people, rather than focus on one ‘grand’ or over-arching narrative. These people may come from a range of backgrounds and hold different beliefs about Anzac Day and its significance.

This approach poses a challenge in news terms – it is hard to sum up in a headline or lead. It provides an opportunity, however, to look at Anzac Day from a range of angles and capture its complexity more accurately.

When interviewing veterans, bear the following in mind:

1. Experiences of war and conflict are varied, contradictory and don’t always fit a single narrative. Deadline pressures means that journalists often conduct interviews looking for a particular grab that fits a particular script. Be prepared for veterans to challenge any assumptions or pre-existing ideas you may have about Anzac Day and wartime experience.
2. While some veterans are comfortable talking about their experiences during war and peace-keeping operations, others are not. Some may have experienced post-traumatic stress disorder and may have difficulty discussing their experiences. For practical advice on how to conduct interviews in line with best ethical practice, visit www.dartcenter.org for handbooks from the DART Center for Journalism and Trauma, based at Columbia University in New York.
3. Veterans attend Anzac Day for personal and professional reasons; their participation in media interviews should not be taken for granted. Always identify yourself as a member of the media before starting an interview. To establish rapport, consider asking veterans about medals, colour patches or other regalia on their uniform. The following questions may help: Tell me about your uniform, what do those medals/colour patches stand for? Where did you serve? What did your service involve? (Note that the words ‘serve’ and ‘service’ are considered respectful ways to refer to involvement in military operations.)
4. You are not expected, as a member of the media, to have comprehensive knowledge of military organisation and structure. Ranks and the names of regiments, companies and

battalions can be baffling to people without military training. To avoid inaccuracy, it is important to ask interviewees how they wish their name to appear in media coverage. Do they have a military rank or title? Do they want you to mention the name of their regiment or battalion? Obtaining contact details at the end of the interview is also recommended, to enable you to double check details afterwards. For further information on military structure click [here](#).

5. Some veterans may attend Anzac Day with children and grandchildren. Note that the usual rules (and editorial policy of your media organisation) apply when interviewing children under the age of 18. Note also that elderly veterans are likely to tire through the day. Negotiate and complete interviews early to obtain best outcomes.

More Ideas...

Every year, the AWM and DVA identify various anniversaries that are commemorated on and around Anzac Day. These anniversaries often mark more recent conflicts. Interview veterans or revisit debate concerning historical facts or current reappraisal.

Pursue a theme that is relevant to your target audience or community. Consider experiences of war on the home front. Tell the stories of local people: nurses, prisoners-of-war or those who challenge traditional perceptions of bravery. Consider soldiers who fought but fled the battlefield and were condemned as cowards or those who experienced shellshock or post-traumatic stress disorder, handling interviewees with sensitivity and care. Refer to www.dartcenter.org (see '[Keeping it Human](#)', above).

Find out whether someone in your community has written a book or published some other work in connection with Anzac Day or war-time experience. Look out for musicians, poets, artists and other craftspeople creating artefacts or performances representing war or peace.

Local schools, retirement homes and historical societies are also potential sources. Also, identify the youngest and oldest veterans in your community: recently returned service personnel may be younger people who challenge the stereotype of an 'Anzac Day veteran'.

For further ideas and guidance, contact the sources listed [here](#).

Ranks and Military Organisation

In brief, from the top down Australian Defence Force ranks are divided into four bands: commissioned officers, warrant officers, non-commissioned officers and rank and file.

Navy	Army	Air Force	Stars
<i>Commissioned ranks</i>			
Admiral of the Fleet	Field Marshal	Marshal of the RAAF	Five Star
Admiral	General	Air Chief Marshal	Four Star
Vice-Admiral	Lieutenant-General	Air Marshal	Three Star
Rear-Admiral	Major-General	Air Vice-Marshal	Two Star
Commodore	Brigadier	Air Commodore	One Star
Captain	Colonel	Group Captain	
Commander	Lieutenant-Colonel	Wing Commander	
Lieutenant Commander	Major	Squadron Leader	
Lieutenant	Captain	Flight Lieutenant	
Sub-Lieutenant	Lieutenant	Flying Officer	
Acting Sub-Lieutenant	2 nd Lieutenant	Pilot Officer	
Midshipman			
<i>Warrant and non-commissioned officers</i>			
Warrant Officer of the Navy	Regimental Sergeant Major of the Army	Warrant Officer of the Air Force	
Warrant Officer	Warrant Officer Class One	Warrant Officer	
Chief Petty Officer	Warrant Officer Class Two	Flight Sergeant	
	Staff Sergeant		
Petty Officer	Sergeant	Sergeant	
Leading Seaman	Corporal/Bombardier	Corporal	
Able Seaman	Lance Corporal/Bombardier	Leading Aircraftsman/woman	
<i>Rank and file</i>			
Seaman	Bandsman/Craftsman/Gunner/Private/Sapper/Signaller/Trooper	Aircraftsman/woman	

1. Stars apply across all three services (navy, army and air force). Defining senior officers by stars (as in, "He/She is a Four-Star General") is common practice in the United States. Recently, the convention has been adopted in Australia but is not reflected on uniform: Australian commissioned officers do not wear stars as indicators of rank.
2. It is important to refer to ranks correctly. Do not guess or assume that you know – making a mistake can cause offence. For this reason, broadcast commentary is best left to specialists with comprehensive knowledge. When conducting interviews with veterans, always check which rank is applied and how you should refer to your interviewee in copy or on air. Note, also, that some interviewees prefer to keep their rank confidential.
3. When including references to rank, use full names in first mentions e.g. 'Field Marshal Thomas Blamey'. In subsequent mentions, surnames are adequate in media contexts e.g. 'Blamey was known for his determination...'
4. Lieutenant is pronounced Left-tenant when referring to the Australian Army or Air Force.

Order of March

The order of march is usually determined by the RSL. Contact the Anzac Day Organising Committee of your local RSL branch to obtain a list (usually in printed, hard copy) in advance.

The list will give the names of each military unit represented in order, from the head of the march to the end. The order is often determined by history: when particular fleets, regiments or units were formed. In smaller communities, the rules are usually more flexible, with no formalised order or structure.

For historical (and traditional) reasons, members of the navy often march at the head of the parade, followed by members of the army and air force. Some organisers invite current, serving members of the Australian Defence Force to march first as a sign of respect: check with the organisers of the march you are covering to find out whether specific rules or conventions apply. In Canberra, for example, the march starts at the AWM led by a riderless horse to recognise those who have not returned.

Larger marches are organised into different groups of service personnel. Usually, each group carries a banner with the name of their ship, regiment, squadron or unit. The order can change from year to year; it can also be confusing. As a result, detailed commentary on radio or TV is usually undertaken by specialist presenters. Other reporters are advised to check with interviewees to ensure that references to units are accurate. If you decide to refer to specific units and/or regiments undertake research in advance. Both DVA and the AWM have relevant information on their [websites](#).

If in doubt, leave out references to specific units and focus on content that a general audience can relate to: who, what, where and when.

The following examples are factually accurate but present information in different ways:

“Field Marshal Thomas Blamey served with the 1st Australian Imperial Force in World War I.”

“Thomas Blamey was an Anzac who served with the 2nd Division of the AIF in France, after he was evacuated from Gallipoli.”

“Thomas Blamey was one of the few Australians to become a Field Marshal, the highest rank in the Australian army. He fought with the Anzacs at Gallipoli and moved up the ranks through World War I and World War II.”

Note that the third example presents information in a way that most audiences could relate to: the first and second examples are less clear since they assume knowledge (the terms ‘AIF’ and ‘2nd Division’ are not fully explained).

Further explanations of Australian military rank and organisation are available on the AWM website:

<http://www.awm.gov.au/atwar/structure>

Australian Military History Timeline from 1900 to the present day

Before World War I

1899-1902

Second Boer War fought in South Africa. The Australian colonies send contingents to fight alongside the British Army. *Number of Australians who died in the Boer War: 606*

1900-1901

China War or Boxer Rebellion. New South Wales, South Australia and Victoria send small naval contingents to serve with the Allied forces.

1 JANUARY 1901

The Commonwealth of Australia is formed as a federation. The former British colonies become states within that Commonwealth. On 1 March naval and military forces of the states are transferred to Commonwealth control.

10 JULY 1911

The Royal Australian Navy (RAN) formed.

20 SEPTEMBER 1912

The Australian Flying Corps (AFC), the forerunner of the Royal Australian Air Force (RAAF), officially formed. The Australian Air Force formed on 31 March 1921. It becomes the Royal Australian Air Force (RAAF) on 31 August 1921.

World War I

4 AUGUST 1914

Great Britain declares war on Germany. Australia pledges a force of 20,000 at Britain's disposal.

10 AUGUST 1914

Voluntary recruitment for Australian Imperial Force (AIF) commences.

25 APRIL 1915

Australian troops land on the beaches of Gallipoli, Turkey. They remain there until 20 December; evacuations continued into January. A timeline of the Gallipoli campaign is available [here](#).

25 APRIL 1916

First commemoration of Anzac Day.

6 JUNE 1916

The Returned Sailors and Soldiers Imperial League of Australia (RSSILA), forerunner of the current Returned and Services League of Australia (RSL), formed.

JULY-SEPTEMBER 1916

Australians in action on the Western Front in the Battle of the Somme at Pozières and Mouquet Farm, France.

21 APRIL 1917

Foundation of Imperial War Graves Commission, later Commonwealth War Graves Commission. Its purpose is to set up and maintain war memorials and cemeteries.

1 AUGUST-14 NOVEMBER 1917

Third Battle of Ypres – Australian soldiers in action most notably at Menin Road, Glencorse Wood, Polygon Wood, Broodseinde Ridge and Passchendaele.

31 OCTOBER 1917

Australian Light Horse charge Turkish positions at Battle of Beersheba, Palestine.

25 APRIL 1918

Australians drive Germans from Villers-Bretonneux, France.

11 NOVEMBER 1918

Germany signs an armistice and fighting ceases on the Western Front.

Number of Australians who died in World War I (1914–1918): 61,919

World War II

5 SEPTEMBER 1939

Formation of Second Australian Imperial Force (2nd AIF) and call for volunteers.

JULY-OCTOBER 1940

Australian fighter pilots participate in the Battle of Britain.

15 JULY 1940

Volunteer Defence Corps (VDC), composed mainly of WWI veterans, formed by Returned Sailors' Soldiers' and Airmen's League of Australia for home defence.

26 JULY 1940

Formation of Royal Australian Air Force Nursing Service (RAAFNS).

JANUARY 1941

Australian troops capture Bardia and Tobruk, in Libya, from the Italians.

1941

Formation of three women's services – Women's Royal Australian Naval Service (WRANS), Australian Women's Army Service (AWAS), and the Women's Auxiliary Australian Air Force (WAAAF).

APRIL-DECEMBER 1941

Siege of Tobruk, Libya, by the Germans and Italians; the Australian 9th Division forms the core defence of the garrison, and become known as 'The Rats of Tobruk'.

11 NOVEMBER 1941

Opening of the Australian War Memorial.

19 NOVEMBER 1941

HMAS *Sydney* sunk off Western Australia after engagement with the German raider *Kormoran*.

7 DECEMBER 1941

Japan attacks the American Pacific Fleet in Pearl Harbor, Hawaii, and invades Malaya and Thailand, beginning the Pacific war.

15 FEBRUARY 1942

British, Australian and Indian forces surrender at Singapore. More than 15,000 Australian service personnel become prisoners of war.

19 FEBRUARY 1942

First Japanese air raid on Darwin, which is bombed 64 times between February 1942 and November 1943. There are further air raids across northern Australia. A series of actions and battles, culminating in 1943 in the defeat of the Japanese in Papua, is later termed 'The Battle of Australia'.

JULY-NOVEMBER 1942

Australian troops play key roles in the two battles of El Alamein, which stop the Axis powers' (Germany, Italy and Japan) advance through Egypt and turn the North African campaign in favour of the Allies.

JULY 1942-JANUARY 1943

A Japanese land force tries to reach Port Moresby using the Kokoda Track. In savage fighting the Australian defenders stop them, then capture their bases at Buna and Gona.

6 JUNE 1944

D Day: the Allied invasion of the European mainland. RAAF aircrew of Bomber Command and Fighter Command participate in many supporting air operations.

15 NOVEMBER 1944

Government sends members of the Australian Women's Army Service (AWAS) to New Guinea to replace men for service in forward areas. Members of the Australian Army Nursing Service (AANS) and the Australian Army Medical Women's Service (AAMWS) already serving in New Guinea.

JANUARY-AUGUST 1945

Australian and British prisoners of war in Borneo sent on notorious Sandakan-Ranau death marches.

8 MAY 1945

VE Day (Victory in Europe) – Germany surrenders.

MAY-AUGUST 1945

Australian campaign against the Japanese in Borneo.

6-9 AUGUST 1945

Atomic bombs dropped on Japanese cities of Hiroshima and Nagasaki. Japan surrenders on 14 August.

2 SEPTEMBER 1945

Allied forces arrive in Singapore and release prisoners of war.

Numbers of Australians who died in World War II: around 30,000.

Post World War II to 1960

13 FEBRUARY 1946

Main Australian contingent of BCOF (British Commonwealth Occupation Force) arrive in Japan. During the six-year occupation of Japan approximately 19,270 Australians serve with BCOF.

23 NOVEMBER 1948

Formation of the Australian Regiment, which becomes the Royal Australian Regiment (RAR) on 10 March 1949.

25 JUNE 1950

North Korea invades South Korea, sparking Korean War.

27 JUNE 1950

RAAF bomber squadron sent to Malaya to assist the British in counter-insurgency work against communist guerillas during the Malayan Emergency.

29 JUNE 1950

Australia commits military units to United Nations Force in Korea.

FEBRUARY 1951

Royal Australian Army Nursing Corps (RAANC) formed from the Royal Australian Army Nursing Service (RAANS). The history of the RAANS dates back to 1898.

23-25 APRIL 1951

Battle of Kapyong, Korea. US Presidential Distinguished Unit Citation awarded to 3rd Battalion, RAR, for 'extraordinary heroism and outstanding performance'.

27 JULY 1953

Armistice signed at Panmunjom brings hostilities in Korea to an end.
The number of Australians who died in the Korean War (1950–1953): 339.

1955-1960

Battalions of the RAR sent to Malaya and ships of the Royal Australian Navy attached to the Far Eastern Strategic Reserve (FESR) during the Malayan Emergency. Emergency ends 30 July 1960.
The number of Australians who died in the Malayan Emergency (1950–1960): 36.

The Vietnam War

AUGUST 1962

A group of 30 advisors of the Australian Army Training Team (AATTV) deployed to Vietnam.

1963–1966

Australian military units in Borneo help defend the borders of Malaysia against incursions from Indonesia during the Confrontation conflict.
The number of Australians who died in the Indonesian Confrontation (1963–1966): 15.

AUGUST 1964

RAAF Caribou flight established at Vung Tau, Vietnam.

MAY 1965

The first Australian combat force of 1,100 soldiers sent to Vietnam.

18 AUGUST 1966

Battle of Long Tan, Vietnam.

30 JANUARY 1968

'Tet' offensive by the Viet Cong begins, marking a major turning point in public opinion against the Vietnam War

30 JUNE 1973

The last Australian troops in Vietnam depart from Saigon.

The number of Australians who died in the Vietnam War (1962 - 1973): 520.

Peacekeeping Operations and Military Deployments 1970s onwards

1976 onwards

Series of Australian peacekeeping, aid and protection missions around the world, e.g. Sinai, Namibia, Bougainville, Rwanda, chiefly as part of its commitment to the United Nations.

30 OCTOBER 1997

The Governor-General, Sir William Deane, formally declares that 11 November each year be known and observed as Remembrance Day.

9 DECEMBER 1997

Death of Ted Matthews, the last survivor of those Australians who landed at Gallipoli on 25 April 1915.

20 SEPTEMBER 1999

Australian troops land in East Timor as part of the United Nations International Force East Timor (INTERFET).

2001 onwards

Australian troops involved in Afghanistan in the war against the Taliban.

2003-2009

Australian troops take part in the invasion and occupation of Iraq.

Nearly two million Australians have served since 1860 in eleven wars and warlike conflicts, plus numerous peacekeeping operations. Over 102,000 have died.

REFERENCES

This timeline is primarily derived from

Timelines: Australians at War 1901-2000

<http://www.anzacsite.gov.au/5environment/timelines/australia-at-war-1901-2000/1901-1913.html>

with additional information from

The World at War: Australian Timeline 1918-1948

<http://worldatwar.net/timeline/australia/18-48.html>

Only key dates have been included, for more comprehensive information click on the links above.

Quick Reference Guide to Words and Terms

ACS	An abbreviation for the Anzac Commemorative Site, where the dawn service is now held on the Gallipoli peninsula in Turkey. Note that the dawn service is not held at Anzac Cove, which is immediately south of the point called Ari Burnu, 400 metres south of ACS. Avoid using the abbreviation 'ACS' in media coverage since few people know what it means
AIF	Australian Imperial Force. The name given to Australian forces that fought in World War I (1 st AIF) and World War II (2 nd AIF). See ' Ranks ' for more information.
air force	Use lower case unless you are using the words as part of a name, as in Royal Australian Air Force. Note similar rules for army and navy, below.
Allies	Note that the term is time-specific: the 'Allies' in World War I were different from the 'Allies' in World War II. Italy and Japan were considered 'Allies' in World War I, but not World War II. Note also that World War I Allies included a number of other nationalities alongside Britain, Australia and New Zealand. Note that the initial 'A' is capitalised. A lower case 'a' is used when referring to Germany's allies.
Anzac/ANZAC	For definitions and usage, click here . Note also, politicisation of the word. The following definition appears in Don Watson's <i>Weasel Words</i> . Watson's satire reminds us to proceed with care: Anzac <ol style="list-style-type: none"> 1. Australian and New Zealand Army Corps 2. Legend of heroism, mateship, fair go, digger spirit, apotheosis of the bushman. Australian icon. Typical Australian. 3. Supreme sacrifice, confirmation of the national character. Supreme sacrifice in defence of the Australian lifestyle. 4. Superiority of the Australian soldier; inferiority of the British soldier; rank inferiority of the French, Indian soldier; peculiar absence of the New Zealand soldier; non-existence of the Canadian soldier; etc. Invisibility of the female gender.
Anzac Day	Lower case letters are the norm, after initial capitals. For a full explanation click here .
Anzac spirit	The Anzac spirit is not easily defined: it is commonly used by the media to refer to range of behaviours and characteristics that are not directly linked to the qualifier 'Anzac'. Some historians refer to the 'Anzac spirit' as a set of values. Those values include mateship, courage and resilience. Popular representations of the Gallipoli landings emphasise these values as 'Australian' and unique to Anzacs (which continues to be debated – other

nationalities may have demonstrated similar characteristics). In the media, the term is commonly used in connection with sport or other events, especially disasters e.g. the Black Saturday bushfires in Victoria. As such, 'Anzac spirit' is widely used, accepted and understood by the Australian public. Take care, however, when including the term: know why you are using it and how.

Anzac legend or myth	Note that the 'Anzac legend' – emphasising stories of bravery and mateship demonstrated by Anzacs at Gallipoli – is now considered 'myth' by some historians and researchers. Although the word myth is not necessarily a pejorative term, in the context of Anzac Day coverage, using 'Anzac legend' indicates acceptance of a 'grand narrative' (click here for more information) while 'Anzac myth' indicates a more sceptical stance. To avoid alignment with a particular view avoid using the terms 'Anzac legend' or 'Anzac myth' in news copy outside of quotes (interviewees may choose to use either terms and should be quoted accordingly).
army	Capitalise the 'A' when writing Australian Army or British Army for the first time, thereafter, it's 'the army'.
Australian	Always has an initial capital 'A'. The same applies to British, French, Indian and other adjectives denoting nationality.
Australian Defence Force	This comprises the army, navy and air force. It is singular, not plural.
Battalion	Capitalise the initial 'B' in names e.g. the First Battalion of the AIF. Otherwise, use lower case 'the battalion'.
Britain, British	Officially, Britain is a geographic term referring to the island containing England, Scotland and Wales. Its usage has evolved and it is now commonly used as a synonym for the 'United Kingdom', which is formal shorthand for 'The United Kingdom of Great Britain and Northern Ireland', comprising England, Scotland, Wales and Northern Ireland. 'Britain' and 'British' are acceptable terms to use in Anzac Day coverage. Note that 'British' is often used to refer to all nationalities who served in battalions under direct British command, including Gurkha regiments, originally from Nepal.
catfalque party	Click here for definition and usage.
Chunuk Bair	The name of a key battle involving New Zealanders on the Gallipoli peninsula, now the site of a cemetery and New Zealand's commemorative service on Anzac Day.
colour patches	Click here . For information about rank click here .
commemoration	There is much debate about whether Anzac Day is commemorated or celebrated. Early Anzac Days included celebration, with fireworks and revelry. Given the sombre mood of the dawn service, in its current form,

commemoration is a more appropriate term. Note also that some marches are called commemorative as in, Melbourne’s ‘Anzac Day Commemorative March’. Social events held later in the day may be termed celebrations. Tension between commemoration and celebration is part of the Anzac Day story. If in doubt check with your sources – if veterans are using the term ‘celebrate’, this may have significance for coverage.

- dawn service Use lower case letters and note that some style guides prefer ‘dawn stand-to’, not ‘dawn service’. Click [here](#) for more information.

- Gallipoli Denotes a town, a peninsula and the name of a film. Click [here](#) for correct usage.

- Gallipoli rose A distinctive white flower growing on the Gallipoli peninsula. Seeds were brought back to Australia after World War I.

- Gelibolu The Turkish name, translated as ‘Gallipoli’ in English. Click [here](#) for more information.

- gunfire breakfast Click [here](#) for definition and derivation of the term.

- injured Injuries are the result of accidents; wounds are caused by acts of aggression or war. The correct term for an injury incurred while engaged in military action is ‘wounded’.

- Last Post A qualified noun, not a title. Take care when adding ‘the’. Note, also, that it is sounded not played. For more information click [here](#).

- Lone Pine A cemetery now stands on and near the site of the [Battle for Lone Pine](#) on the Gallipoli peninsula. The site is now used for Australia’s commemorative service, held after the Gallipoli dawn service (at ACS, see entry above) on Anzac Day. Some local communities and RSLs have chosen to plant their own ‘lone pine’ trees, as a symbol of remembrance.

- march, the Some towns and cities prefer ‘Anzac Day Parade’, others prefer ‘Anzac Day March’. ‘Parade’ suggests celebration; ‘march’ suggests greater formality and military organisation. Check with your local organising committee regarding correct usage. Click here for more background information regarding the [order of march](#).

- marshal Note the difference between Marshal, as in Field Marshal Tom Blamey, and Marshall which is the correct spelling of word when used as a name or surname. Organisation of the march often requires ‘marshalling’ derived from the verb ‘to marshal’ (with one ‘l’). Note the correct spelling of court ‘martial’.

- medals See [‘Wearing Medals’](#).

New Zealand	It is common practice to spell out the first reference to 'New Zealand' and then abbreviate to NZ.
Ode of Remembrance	Also known as 'The Ode'. Click here for more information.
parade	See 'march'.
poppies	See ' Dress Protocols '.
Ranks	Click here for more information.
Reveille and Rouse	Click here for definitions, usage and pronunciation.
rosemary	See ' Wearing Rosemary '.
sport	Although sports events are now part of Anzac Day (during the afternoon), comparisons between sporting effort/achievement and 'the Anzac legend' or Australia's wartime experiences are best avoided. Note that some audiences/readers may find such references inappropriate or offensive.
World War I	Standard media practice is to use World War I and World War II with roman numerals. 'The Great War' can also be used to refer to World War I in historical contexts: it was the accepted term until World War II broke out in 1939.
wounded	See 'injured', above.

Contacts and Sources

The Australian War Memorial

www.awm.gov.au

email: media@awm.gov.au

phone: +61 (0)2 6243 4575

mobile: +61 (0)409 600 038

Department of Veterans' Affairs

www.dva.gov.au

email: dvamedia@dva.gov.au

phone: + 61 (0) 2 6289 6203

Commonwealth War Graves Commission

www.cwgc.org

phone: + 44 (0)1628 634 221

NOTE: UK time difference

National Archives of Australia

www.naa.gov.au

phone: +61 (0) 2 6212 3755 (media inquiries)

Service records are available on-line

National Library of Australia

Trove: <http://trove.nla.gov.au/>

For historical newspaper reports

Defence Reserves Support Council

www.defencereserves.com

phone: +61 (0) 438 013 548 (media contact)

email: CRES.D.Communication@defence.gov.au

Returned and Services League of Australia

www.rsl.org.au

<mailto:personal.assistant@rsl.org.au>

phone: + 61 (0)2 6248 7199

The RSL website lists state contacts, ex-service organisations and unit associations.

For example:

Australian Peacekeeper and

Peacemaker Veterans' Association

www.peacekeepers.asn.au

Legacy

www.legacy.com.au

Defence Force Welfare Association

www.dfwf.org.au

National Servicemen's Association

www.nasho.asn.au

Naval Association

www.navalassoc.org.au

RAAF Association

www.raafawa.org.au

The Royal Australian Regiment Association

www.rar.org.au

Vietnam Veterans' Association of Australia

www.vvaa.org.au

Vietnam Veterans' Federation of Australia

www.vvfaganville.org

War Widows' Guild of Australia

www.warwidows.org.au

Further Reading

Books

The following books offer a range of perspectives from some key historians.

The Anzac Book, 3rd edition, edited by the Australian War Memorial, University of New South Wales Press, 2010

Gallipoli by Les Carlyon, Pan Macmillan Australia, 2001

Anzac Legacies edited by Martin Crotty and Marina Larsson, Australian Scholarly Publishing, 2010

Bean's Gallipoli edited by Kevin Fewster, Allen & Unwin, 2007

Sacred Places: War Memorials in the Australian Landscape by Ken Inglis, Pan Macmillan, 1998

Return to Gallipoli: Walking the Battlefields of the Great War by Bruce Scates, Cambridge University Press, 2006

Bad Characters by Peter Stanley, Murdoch Books, 2010

ANZAC Memories: Living with the Legend by Alistair Thomson, Oxford University Press, 1994

Websites

<http://www.aussieeducator.org.au/specialpages/anzacday.html>

Includes links to other useful sites, sound and video files. Check copyright restrictions.

<http://www.abc.net.au/innovation/gallipoli>

3D interactive website produced by the ABC with background, history and profiles.

<http://australia.gov.au/about-australia/australian-story/anzac-day>

Australian Government website with further links to background and archive resources.

http://www.dva.gov.au/commems_oawg/commemorations/commemorative_events/anzac_day/Pages/index.aspx

DVA resource with information about Anzac Day ceremonies in 2012.